

Thirty Plain, but
Sound Reasons
WHY
PROTESTANTS
DISSENT FROM
P O P E R Y.

To which is added,

Thirty Four Points, held by many
Papists, which were never yet Rationally
proved by any one of them. Therefore
Protestants expect a Reasonable Proof of
them, before they can be satisfied of the
Truth of them, so as to become their Con-
verts.

Written in a plain and familiar style, for the Instruction
of the Common People, that they may be able to give
a Reasonable Answer to any Pöpish Emiffary, when he
assaults them.

L O N D O N, Printed in the Year 1688.

Thirty Years

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There is a great deal of Popery in the
of the Roman Catholics, and it is to be
and should be rejected by all Protestants who
adhere to the

LONDON: Printed in the Year 1703.

Thirty Plain, but Sound Reasons, why Protestants dissent from Po- pery, &c.

AMongst all the Sects that have troubled the Church of Christ, there is none that have heapt up such a multitude of Errors, and made such a vexatious stir for them in the World, by Subtilty, Impertunity and Cruelty, as the Papists have done. Their ordinary way is to seek first to unsettle men, and make them doubt of their former profession, and bring them into dislike of their Teachers, so to win them over to themselves: To which end, their common cry is, That Protestants are Hereticks, of a new Religion, a small Party, divided amongst themselves, and that they are left in Wandering and Confusion; and all because they have left the Church of *Rome*; which (as they say) is the true Catholick Apostolick Church, and which all our Forefathers lived and dyed in; and which is the Center and Head of Unity, and the only Judge of Controversies; for want of whose Infalible Decision, every Man Interpreting Scriptures as he pleases; and being a Pope to himself; there are so many Men, so many Minds, and all out of the Way, and shall never be right till they return to the Pope.

Here's a fair and plausible *Tale* that may catch the Simple, that know not what the Church or Religion is, and may shake those that never built upon the Rock; like the words of the Harlot, *Prov. 2. 15. to 20. & 5. 3. to 15 & 7. & 9. 15, 16. To call Passengers that go right on their ways; who so is simple let him turn in hither. And 22. 14. The mouth of strange Women is a deep Pit; he that is abhorred of the Lord shall fall therein.* For my part, I esteem him worse than a Mad Man, that would willingly be Ignorant of the Truth, when it is so lovely, and his Salvation lyeth at the Stake. And if I could find that Popery is the way of God, I can boldly say, I would quickly own it, whatever it cost, (by the help of Grace;) but having searched into the Writings and Courses many years, I am more and more Confident, that for Protestants to turn to Popery, is to turn from the Will of God, from Truth to Error, from the way of the Churches unity to a Sect; from Safety to exceeding Danger, and from the way of Duty to the way of Sin.

And of this, I am now to give you my Reasons; wherein I will promise, as before the Lord, that I will not speak against my Conscience, nor write any thing but what I would write if this were the last day I had to live, nor will I charge any thing on them falsely, but undertake before any Man breathing, to prove out of their own writings, or doings, that it is theirs; though they dare not own it all to the Ignorant.

Reason 1. Popery is a way of Notorious Schism; O therefore not the way of God. Papists are a Sect most destructive to the Catholick Church of any that I know in the World; they delude the simple that take their words,

words, by telling them, That they are the Catholick Church, and that the Christian World is of their minds, when the far greater part of the Christians in the World, are Strangers, or Enemies, to Popery. The Christians of *Aethiopia*, and other parts of *Africk*, with all the Greeks, and the rest in *Aha*, and the Protestants, and others in *Europe*, that disown them, are far more than the Papists. And it is not long ago since they were but a few, in comparison of the rest of the Christian World; and long after the Apostles days, they were not known upon the face of the Earth. When they were at the highest, they never had hear one half of the Christian World under their Government; and yet they must needs be the whole Catholick Church. When a part of the Church will needs be the whole, they make themselves a Sect. They tell us of the smallness of our Church, and the greatness of theirs; but, I must profess, that the Church of *Rome* is not big enough for me to be a Member of. The true Catholick Church consisteth of all the Christians in the World, of which the Papists are but a sorry corrupted part; That Church that pretendeth to be Catholick and the whole, and yet excludeth the far greater, and better part of Christians, is too narrow for me. As the Anabaptists say, They are the Church, and other Sects say, They are the Church, so the Papists say, They are the Church; and a desired piece would swallow up the whole. As if the Bramble should be taken for all the Wood, and the Oak and the Cedar must be no part; or the Oven or Chimney must be all the House; or a dirty Village would be the whole Commonwealth.

It is well for the Papists if they prove a part of the Universal

Universal Church; for I am sure they are Schismatical in pretending to be the whole.

Reason 2. In this Schismatical presence, the Papists are notoriously Sacrilegious, and would rob Christ of the greatest part of his Flock, and dismember the far greatest part of his Body, that They may be taken to be the whole. Hath it cost Christ so Dear to purchase a Peculiar People to him self? *Tit. 2. 14.* Hath he purchased his Church with his own Blood, *Act. 20.* And now shall the Sons of men presume to rob him of the greatest part? Is his Flock so little in all, and will these presumptions Sectaries make it less? If you divide the World into 30 parts, according to the Judgment of the best Geographers, Nineteen of them are Heathens, Six Mahometans, and but five are Christians, taking in all sorts: And yet the Papists, that are not near half of these five, would Un-Church all the rest; as if they envied Christ the fruit of his Blood shed.

How would their King of *Spain* take it, if they should proclaim that the far greater half of his Dominions are none of his? If Christ be so tender of every Particular sheep in his Flock, that he laid down his life for them, and knows them by name, and none shall take them out of his Hand, and he that toucheth them doth touch the Apple of his Eye, *John 10. 3. 15. 27. 28. Zech. 2. 8.* How then will he take it at the Papists Hands, that would rob him of the greatest parts? but blessed be the God, that judgeth not as they.

Reason 3. Herein also are they Guilty of most inhumane and unreasonable cruelty; in presuming to damn the far greatest part of the Church of Christ. If you are so
straightly

Straightly Charged as to a Particular Man. I Judge
 not that you be not Judged I *Matt. 7. 1. 2.* And so Sharply
 taken up, *Rom. 14. 4.* Who art thou that Judgest another
 Mans Servants? to his own Master he standeth or fel-
 leth: What then are they like to hear, that will Judge
 to Damnation, the most and the best of the Church of
 God? Perhaps the Ignorant of them may say, That all of
 them are not so uncharitable, 'tis but some. I answer, he
 that is not of this mind is not a Papist: for this is Essen-
 tial to that which they call the *Roman Catholick Faith*,
 to believe that the Catholick Church is only those that
 are Subject to the Pope as the Vicar of Christ, and Go-
 vernour of the whole; and that out of this Church,
 thus headed by the Pope, there is no Salvation. This
 is the Soul of Popery, even as we believe that out of the
 true Universal Church, that is headed by Christ only,
 there is no Salvation. And methinks, he that has the
 heart of a man, much more of a Christian in his breast,
 should not easily believe so uncharitable a Doctrine, as
 that all the Christian World are damned saving them-
 selves. Do they believe this at their Hears? If not,
 they are not of the *Roman Faith*: And they know they
 have little Christian Charity, and their deceivers have
 almost taught them to cast away Reason and Bowels of men.
 Reason And what a Proud and Arrogant way is
 this for a Dissidial Piece of the Catholick Church to say,
 We are the whole! as They in *Isa. 64. 5.* [which say
 stand by thy self, come not near to me, for I am Holier
 than thou] so say [you are all damned Heretics save We,
 and we only are the Church] Such horrible Pride doth
 not animate the Church and cause of Christ.

Reason

Reason 5. And all this is done by them against the very Tenor of the Gospel, and Covenant of Christ; as if it were not enough for them to contradict in smaller matters, unless they gain say the very promise of Life, and the Character of the Saviour, and the foundation of our hopes. For it is the Scope of this Gospel, what whosoever beliveth in Christ shall not perish but have everlasting life, *John* 3. 15, 16, 18. and very many places more; an hundred Texts might easily be Cited, where God doth make the most peremptory promises, that all that believe in Christ, and love him, and hope in him, shall be saved. And yet, as if it were in defiance of the Gospel, the Papists make it an Article of their Faith, that no man shall be saved that becomes not a Subject of the Pope of Rome. Let him believe in Christ, love him, hope in him, never so much; let him believe in the Father, Son, and holy Ghost, yet can he not be saved if he believe not in the Pope. *And* no grace, no degree of holiness will save him, that believeth not in the Pope, or at least none have saving grace that believe not in him. Wonderful! That it should be possible for Christians, for men to be thus besotted? what must become of all those Christians that live many thousand Miles from him, and never heard of his name, and know not whether he be a Man or a Woman, or whether there be such a place as Rome in the World? must they therefore all be damned, as being out of the Church? Why then would not Christ have once mentioned to us this Article of our Faith? Why would he never put it into the Scripture, [He that obeyeth not the Pope or Roman Church shall be Damned?] why was it never in the Churches

Churches Creed, [I believe in the Pope or Church of Rome,] as will as, [I believe in the Holy Catholick Church?]

Reason 6. Moreover, the Papists cause is plainly Carnal, being all resolved into a *Carnal Interest*, and maintain'd by it. The main Questions between us, Is whether the Pope must govern all the Christian World, and all Persons must obey him upon pain of Damnation. And what is this but to exalt a Worm, and lay the Kingdom of Christ upon his Shoulders. If the Question were, Whether we should be holy or profane, obey Christ or disobey him, we would be ashamed to be behind them; but when all this stir is to set up one City to be the Mistress of the World, and one Man to be the Head of the Church, and this without Christ and against him, what can we think, but that Ambition makes *Lucifer* mad.

Reason 7. Moreover the way of Popery is against Christianity, and shaketh the very foundation of it, and tempteth the World to Infidelity, by building their Faith upon an uncertain ground, yea on a ground that is certainly false, for according to the Papists we cannot know the Christian Doctrine to be true, nor Scripture to be the Word of God, but on the Authority of the Pope or Church; and 'tis as clear as the light, that no man can know that the Pope or *Roman Church* hath any such Authority, until they know the Doctrine of Christ to be true, by which they claim it (nor then neither) who can tell that Pope or Church of *Rome* is to be credited, more than any other Church or Person, till he find some such thing in the Word of God, (which is not there.) And if they find it there, they cannot believe it, because they

receive it not on the Authority of the Church; and yet that the Authority of the *Roman* Church cannot be known but by the Doctrine of Faith (as some say) or else we must stay till they prove it by Miracles, as the Apostles did (as others say.)

Reason 8. Moreover this Cause and this Church is a Novelty and late Invention, a thing unknown to the Primitive Church, and therefore it cannot be of God; and yet they are so shameless, as to call their Opinions the Old Religion, and to perswade the simple that we are an upstart Generation, and that our Church is but of 200 or 300 years standing, because we have forsaken the *Roman* Novelties, and are turned back to the Primitive Antiquity; for our parts we say, and say again, Let him be the scorn of the Churches, that believeth any Catholick Church that is less than sixteen hundred years of continuance; and let him be counted a man of no Religion, that is of a Religion that is less than sixteen hundred years old. And what can we expect but to be accurs'd of God, that believeth any Gospel of less than 1600 years continuance, *Gal. 1. 8, 9. Let us go to the Gospel, the Records of Antiquity, and see there whether our Religion, or their Opinion, be the elder; and let the eldest carry it without contradiction.* Where find you that *Jerusalem, Corinth, Galatia, Phillippi*, and all, and any Church in the World, was then commanded to obey the Church of *Rome*, or that she ever was called the Mistress of all Churches, or the Universal Church: Then *Rome* was but a particular Church like the rest, and now it is become the Mistress and Catholick Church, without obedience to which there is no Salvation, (if the Pope must save us.)

read

read you that the Apostle did direct men to receive the Christian Faith upon the credit of the Church of *Rome*? Or when did *Paul* or *Barnabas*, or any Preacher tell the people, You must believe in *Peter*, or in the Church of *Rome*, before you can believe in Christ; or you must believe the Christian Doctrine on the credit of the Church; or that the Church is made the Judge of all controversies. How many Sermons have we of the Apostles and Fathers, for many hundred years after, and never such a word in them? How many Nations and Souls converted, and never such an Argument used with them? How many Controversies hotly debated, and never such a Remedy propounded? The *Romish* Dominion was then unknown.

Reason 9. Moreover, their Profession is made up of many Contradictions, and the Subjects of the Pope are sworn to these contradictions (at least those in Orders.) By the *Trent* Coniession, they are to swear, that they will never take and interpret Scripture, but according to the unanimous consent of the Fathers.) And yet they swear in the same Oath to many particulars which the Fathers were against, and many which they never unanimously consented in. They either know not what the Fathers hold, or else they know that there's but a small part of Scripture, or at least, far from all, that the Fathers do interpret with unanimous consent; and there is not one of a hundred, or a thousand of them, that knows what the Fathers do unanimously consent in, and what not; their Volumes being so many, and so great, and time so short, and most so idle, or necessarily diverted. In abundance of Texts the Fathers differ among themselves: and here

the Swearers do bind themselves never to interpret those Scriptures at all, till a Messenger from Heaven shall tell them what the Fathers are agreed on since their death. They are sworn also to embrace the Sense of their Church; whereas the Fathers and their Church do frequently disagree. They are sworn to all things delivered, defined, and declared by the Canons and Oecumenical Councils, and this without doubting. O strong Faith! when even Men's Faith in Christ himself is oft mixt with such doubtings, that we must pray, *Lord, increase our Faith, I believe, help my unbelief.* Yea, there is not one of a multitude of them that knows what all these Canons or Councils do contain. Yea, when these Canons and Councils do often contradict each other, and yet they are sworn to believe them all. The Council at *Constance* decreed, that a General Council is above the Pope; and the Council of *Basil* did second them: but the *Laterane* Council under *Julius II.* and *Leo X.* decree that the Pope is above a General Council. The Council of *Trent* doth add to the Canon of Scripture, contrary to the Council of *Laodicea* and *Carthage*. 3. And the Papists at this time go contrary to the current Judgment of the Church, in adding the Apocryphal Books to the Canon. Abundance more of their contradictions may be shown.

Reason 10. Moreover Popery is an uncertain Profession, both for the Foundation and the Matter of it, the Sense and the Perfection. No man can fully tell what it is, or when he hath it, and when he hath it not. For the Foundation of it, their Councils and Nations are yet disagreed, whether the Pope or General Council be the chief,

chief, and which must be followed when they disagree, and which is the infallible Judge of Controversies. And for the Matter, how few in the World can tell what is in their Canons, Councils, and Fathers, and what is their Sense; with many other uncertainties. And for the Articles of Faith, they are still to them uncertain, whether they have yet all or not, because the Pope may make those to be points of Faith to the People that were not so before, and so he may increase them as much as he sees best. Every time the Pope determines a Controversie, he makes us a new Article of Faith, as he did not long since against the *Jansenions*: and how many hundred Controversies are yet to be determined, consequently so many Articles to be added.

Reason II. Further, Popery is a Humane Faith, and not a Divine; it leads us but to Man, and bottometh us on Man, and therefore leaveth us short of God. They must first believe the Christian Doctrine and Truth of Scripture, on the Authority of the Pope or Church; and then they must take the meaning of every word of Scripture upon the credit of the *Roman* Church and Fathers: So that the very upshot of all their Religion is, they believe the Scriptures to be the Word of God, and Christ to be the Son of God, because the Church of *Rome* doth tell them so. And how know they that this Church is Infallible? Because they say so themselves, or because the Scripture saith they are Infallible, (but who knows in what place.) But which is the Infallible Church of *Rome*? The Pope saith one, and Council saith another; a Council confirm'd by a Pope, saith a third. And how knows the World that these are the Acts of the Pope, and

and that he confirmed the Council: Because such a Cardinal, or our Parish Priest, or a Jesuit saith so. And here it is that the People are left.

Reason 11. Popery sets up a Head for the Universal Church that cannot possibly govern it, and a Center for the Church in which it cannot possibly unite; and so it is but a Titular Head, and a Name and Shadow, good for nothing but to divide and vex Christians; but the uniting and ruling of them, which is so much pretended to, is a flat impossibility. It is not morally possible to bring all the Christian World to be of the Popish Opinion herein, it being a Point that is so void of cogent evidence from Scripture and Reason, that they are both against it. It is naturally impossible for the Pope of *Rome* to be Faithful Governour of all the World, if they would consent. How many years must they be Travelling or Sailing to *Rome* from the *Antipodes*; or other remote parts of the Earth: Most of them that had causes of Appeal to the Pope; might either be drown'd at Sea, or be destroyed by Enemies in the Passages; or spent with Travel or Navigation, or wasted with Age through the length of their Journey: And when they come to him how insufficient would the poor man be, to decide all their matters? How many thousand would every hour be waiting at his Holiness Doors: When he hath leisure but for a few. How long would it be from the beginning of a Controversie to the end, by that time these poor men had Travell'd back again so many thousand miles? And when all the Princes of a great part of the World are usually in Wars, will they give their Subjects leave to Travel so far to and that where the Prince is an enemy to Christianity, as the Turk

Turk is? Or would the Princes that he is in War with, give leave to his Subjects to pass through their Dominions? Let us see first how well an Universal Monarch would rule the World by Civil Government, (though yet that is more easie) before a Spiritual Monarch be set up.

Reason 13. And worst of all, this pretended Head and Center of the Churches Unity, doth make our Concord impossible, for if we unite in him we hazard a breaking off from Christ; at least it is of such a dangerous consequence, that the Christian World will never venture on: And if we refuse it the Papists proclaim us Hereticks, and what Peace or Concord can be expected between us then.

Reason 14. The Papists are so divided among themselves, that it's little encouragement to us to joyn with them. They differ in many hundred points, as the Writings of the Schoolmen, the *Thomists* and *Scotists*, *Ockamists*, the *Dominicans*, *Franciscans*, and *Jesuits*, and other divisions among them do declare. If you say, this is not in points of Faith, I answer, 1. That is as pleases the Pope, or *Roman Church*, who may make them points of Faith at pleasure. 2. The reason why the Pope determine them not, is much because his Disciples are disagreed about them. 3. They differ in their great Fundamental it self, even the Seat of Supremacy and Infallibility, one part telling us it is the Pope, the other, that it is a General Council. This one difference surmounteth all the differences of the Reformed Churches, if they were set together. How strange is it, that we can't be Christians, nor know the Scriptures to be the Word of God, but on the Authority of the Church: and when we come to know what the Church is, we are

as much to seek as ever, for it is one thing in *Spain* and *Italy*, and in *France* another.

Reason 15: Moreover Popery is made up of Delusion and Ostentation; they advance the Pope to be the final Judge of Controversies (or a General Council, as others) and when they have done they are never the nearer an end of them. He teach many hundred Controversies among them, yet must be silent and not determine them. The Church of *Rome* claims the true Exposition of the Scripture, and yet many hundred differences are known to be among their own Expositors, and many hundred Texts that the People understand not; and yet this Oracle will not speak, this Judge is silent, and leaves us all in as much Doubt, Ignorance and Contention, as if we had no Judge; yet he learnedly inveighs against the Protestants that have no Judge of Controversies.

Reason 16: And what a case do Papists put the Universal Church into, when our Faith and the Decision of our Doubts must depend upon such men as many of their Popes have been. Many of their own Writers call them no better than Apostates, Heretics, and many other odious names; such were many of the Heads of the *Roman* Church for a long time together. I know the poor silly people are told by those that deceive them that all this is lies. But let them put it to the Tryal, whether I will not as fully prove it out of their own Writings, as that ever King *William* was alive in *England*. And are such likely to be infallible Judges of all Controversies, let the World Judge.

Reason 17: Many times they have had two, and three, sometimes four Popes at once; so that no man knew which

which was the Pope. And when *Eugenius* was deposed by a General Council, yet he continued in by force, and from him is the Succession; and yet are these *St. Peters* Successors.

Reason 18. Popery is a way of Darkness. Their publick Prayers and Praises of God, are performed in a Tongue which the people understand not. Their Writers call it the Original of all Heresies, to Translate the Scripture into a known Tongue. And now they are forced at last to do it themselves; they dissuade the common people from the reading of it. Yea, they suffer no man to read such a Translated Bible, but by a License from the Ordinary, which any man may know is not easily granted in their own Dominions. Some have been severely punished for reading the Bible in a known Tongue. How much they befriended the Peoples Ignorance, in many other ways, their Writings and sad Experience tell us.

Reason 19. Their Profession is against the Scripture, for they contradict the Word of God written by *St. Paul*, *1 Corinth. 14.* Against Praying or Prophesying in an unknown Tongue, and yet they will use it, and make the silly people believe that *Paul* meaneth no such matter as he speaks. How very often is the Worshipping of Images expressly forbidden? And yet they will use them, say God in the Scriptures what he will. How plainly hath Christ instituted the Lords Supper, in both kinds? And they confess it was so used by the Ancient Church for many hundred years, yet they will presume to alter all, and forbid the Cup, even because as (they say) the Church hath power to Administer it as it sees best; a power without any just foundation from Scripture, or

Reason. Many more Instances contradictory to Scripture might be easily named.

Reason 2d. Popery fighteth with Sense and Reason; and would make men void of Sense, for upon pain of Damnation that the Bread in the Sacrament is no Bread, and that the Wine is no Wine. My eyes, and my taste, and my feeling tell me, that it is Bread and Wine, and if I know not Bread and Wine when I see it, touch it and taste it, then I must be Mad or Senseless. And then how can I tell that I know any thing at all? And yet I shall be excluded from Communion with the Catholick Church here, and doom'd to Eternal Misery hereafter, unless I will believe that the Substance of the Bread and Wine is turned into the Substance of the Body and Blood of Christ; and that there remains the Colour, Smell, Taste, and quantity of Bread and Wine, without Bread and Wine. The colour which I see, the taste which I relish, are the colour and taste, of what? of nothing; not of Bread and Wine, for now there's no such thing. Not of the Body and Blood of Christ, for that they deny, and well they may. So that if I know Bread and Wine, when I see, and feel, and taste them, then do I know that Popery is a deceit: and if I do not, then I know nothing; for if Sense deceives us, all deceives us. Further, it is against the knowledge and experience of our own hearts. Popery tells you that none are saved, or have charity but Papists, because (as they say) they are all out of the Church. This Argument Christians have in their own breasts, which all the Papists on Earth cannot answer: for what assurance a Christian has of his Charity or any special Grace, so much assurance he has that

Popery

Popery is a deceit, which would persuade you that none have charity, or shall be saved but Papists. If any stand not to this censure he is no Papist : for if a Protestant may have charity and be saved, then the Church of Rome is not the whole Catholick Church : and remember this to their credit, that by their own confession, never did a godly honest Man turn Papist, nor can they desire such to turn. So that every man that hath saving Grace, is sure.

Reason 21. Popery too much befriends Ungodliness, for, 1. It befriendeth Ignorance, and fighteth against the means of Knowledge, as is proved before. 2. They make the people believe that many of their sins are but venial, and properly no sins, against no Law, and do not so much as deserve damnation ; and therefore they need no Saviour, no pardon of that punishment. 3. Concupiscence, which inclineth men to all actual sin, they tell them is no sin in the Baptized, but before it is. 4. Their very frame and course of Devotion is so formal, that a man would wonder it is so much approved of. Such a multitude of Ceremonies and historical actions and inventions of men, do they think to serve God with, that one would think they could not make themselves believe that the most Wise and Holy God will regard them. It is against the nature of a spiritual Man to think such a service suitable to God, which so much resembles a Stage-play, or Maske-dance. But the Mass bites not, the prophane are well enough pleased with this. Experience shews, the worse people are, the proner are they to such fruitless Formalities.

Reason 22. And indeed the issue of their way doth frighten me from it. I find no Protestants so inclin'd to embrace Popery; as those that are loose and careless in their conversation, and make no conscience of their ways: I hope well of many among them, but in all my conversation with them for many years, I never had the happiness to meet with a heavenly experienced Christian that would speak feeling to the work of the Spirit upon their Souls, among them all. And almost all that ever I was acquainted with, were exceeding Ignorant; many of them of no Religion at all, not knowing who Christ is, nor very little that a Christian should know; and many of those that are among us, are of scandalous, careless Lives; and few have any better than a formal wordy kind of Religiousness, to say so many Prayers, and observe such hours and days, and the like. If we look among the common sort of Papists, and impartially compare their Churches with ours, we may easily see whether there be any comparison to be made in the holiest of the Professors. At Rome it self, the Seat of his Holiness, they have large Revenues to the Church, for the licensing or permitting loose and unlawful Houses.

Reason 23. And I confess I see not how they can be excused from Idolatry, in worshipping the Creature with a Divine Worship: They first call the consecrated Bread the very Flesh of Christ it self, and their Lord God; and then they worship it as God, and carry it abroad in Procession to that end, and command all to worship it with Divine Worship on pain of Damnation. To pass by their praying to Saints and Angels, and the idolatrous expressions

sions that many of their Writers do use of the Virgin *Mary*; and their setting one Saint or other to almost all the Offices in the World, and filling the World with most ridiculous lying Stories in their Legends, even to the reproach and dishonour of Christianity it self.

Reason 24. And it is not likely their way should be of God, which must be carried on by such ungodly means as it is: for by the confession of some of their own Writers, extraordinary cruelties have been exercised by them in the World, on those holy Men whom they perswade mankind were the Servants of the Devil. When their most palpable misdeeds are discovered, they make silly people believe all that is said are lies; if their Cause be of God, what need of such cruel supports as have been practised by the Papists in all Ages.

Reason 25. And their Doctrine leadeth not to settle the Soul in a durable well grounded Peace, for they lead men to their own works, and make light of Pardon and Reconciliation by the Blood of Christ, and lead men so much to Ceremonies, and deny them assurance of Justification or Salvation, when they have done all; and then design them to the Flames of Purgatory when they dye, (unless the Pope will be so charitable as to ease them) that there is little settled peace of Conscience to be hoped for that way.

Reason 26. And though their Errors are so many and so great, that most Protestants take the Pope to be Anti-christ, or at least, to have the Marks of Anti-christ:

Anti-christ: Yet are they so Arrogant as to pretend to Perfection, as the *Quakers* do: Yea to a double Perfection; not only to be perfect without any Sin, (but Venial, which is none) but also to be perfect by works of Supererogation, and better than ever God commanded them to be.

Reason 27. And to make all remediless, their Church is said to be Infallible; and so we must never hope that they should repent of any Error that they should incur, for then they should give away their Infallibility. So that there is no other care for them, but by ceasing to be Papists; as there is no Peace to be expected from them to the Church, but by deposing their pretended Universal Head, the *Roman Pope*.

Reason 28. And to make all desperate, and open the door to other Errors, they have added all the Apocryphal Books to the Canon of the Holy Scriptures, contrary to the Council of *Laodicea*, and the consent of many Ages of the Ancient Church, as *Dr. Cyprian*, and *Dr. Reynolds*, and many others before them have fully shewed.

Reason 29. Yea, they have added Tradition it self, to be received with equal Pious Affection and Reverence with the Holy Scriptures: *Council. Trident. Sess. 2.* And this Tradition must remain unknown to others, and unproved, and we must take their words for it, when they have thus equalled it with the Word of God, Corrupting thus the Fountain of Faith.

Reason 30.

Reason 30. And when the Pope hath done this mischief to the World, they say that no Power on Earth can judge him. Though General Councils have deposed many, and *Bellarmino* confesseth in the Case of *Marcellinus*, that they may declare an Infidel Pope to be out of the Church, and that the Church may bear Arms against the Pope when he would oppress it, and in Schisms may see that the Church be provided; yet for all this, none may Judge the Pope: Reconcile these if you can, but herein they are disagreed amongst themselves.

Thirty

Thirty Four Points never yet Rationally Proved; or Defended, by the Church of *Rome*.

WHEN ever I see a Valid Proof of a Catholick Succession, of these following Points, I will presently turn Papist, or of any one of them, I will take up that one; and I provoke the Papists that so highly boast of Tradition, Succession and Antiquity, to do this if they are able.

1. Let them prove a Catholick Succession; a continuation of this Point, That the Pope of *Rome* is appointed by Christ to be the Universal Monarch, Sovereign Governour, Head, of the Catholick Church, and the Vicar of Christ on Earth, and holding the place of God himself, whom all must obey.

2. And that the true and only Catholick Church is a Society thus Headed, and Governed by the Pope: And that no man is a true Member of the Catholick Church, that is not the Subject of the Pope as Universal Monarch; nor can any other be saved as be without the Church.

3. And

3. And that the Church of *Rome* is, by Gods appointment the Mistress of all other Churches.

4. And that the Pope of *Rome* is Infallible.

5. That we cannot believe the Scriptures to be the Word of God, or the Christian Doctrine to be true, but upon the Authoritative Tradition of the *Roman* Church, and upon the knowledge or belief of their Infallibility; that is, We must believe in the Pope, as Infallible, before we can believe in Christ, who is pretended to give him that Infallibility.

6. That no Scripture is by any man to be interpreted, but according to the sense of the Pope or *Roman* Church, and the unanimous consent of the Fathers.

7. That a General Council, approved by the Pope, cannot Err; but a General Council, not approved by the Pope, may Err.

8. That nothing is to us an Article of Faith, till it be declared by the Pope or a General Council, (though it was long before declared by Christ and his Apostles, as plain as they could speak.)

9. That a General Council hath no more Validity than the Pope giveth it.

D

10. That

10. That no Pastor hath a Valid Ordination, unless it be derived from the Pope.

11. That there are Articles of Faith of necessity in our Salvation, which are not contained in the Holy Scriptures, nor can be proved by them.

12. That such Traditions are to be received with equal Pious Affection and Reverence as the Holy Scriptures.

13. That Images have equal honour with the Holy Gospel.

14. That the Clergy of the Catholick Church ought to Swear Obedience to the Pope, as Christs Vicar.

15. That the Pope should be a Temporal Prince.

16. That the Pope and his Clergy ought to be exempted from the Government of Princes, and Princes ought not to Judge and punish the Clergy, till the Pope delivers them up to their Power, having degraded them.

17. That the Pope may dispossess Princes of their Dominion, and give them to others, if those Princes be such as he Judgeth Hereticks, or will not Exterminate Hereticks.

18. That

18. That in such Cases the Pope may discharge all the Subjects from their Allegiance and Fidelity.

19. That the Pope in his own Territories, and Princes in theirs, must Burn, or otherwise put to Death all that deny Transubstantiation, the Pope's Sovereignty, or such Doctrines as afore expressed, when the Pope hath Sentenced them.

20. That the people should ordinarily be forbidden to read the Scripture in a known Tongue, (contrary to that of St. John, *Search the Scriptures, &c.*) except some few that have a Licence from the Ordinary.

21. That publick Prayers, Praises, and other publick Worship of God, should be perform'd constantly in a Language unknown by the people, or only in *Latin, Greek, or Hebrew.*

22. That the Bread and Wine in the Sacrament, is Transubstantiated or turned into the very Body and Blood of Christ, so that it is no more true Bread and Wine, though our Eyes, Taste and Feeling, tell us that it is.

23. That the Consecrated Host is to be Worshiped with Divine Worship, and called our Lord God.

24. That the Pope may oblige the people to receive the Eucharist only in one kind, and forbid them the Cup.

25. That the sins call'd Venial by the Papists are properly no sins, and deserve no more but Temporal punishment.

26. That we may be perfect in this life, by this double perfection. 1. To have no sin, but to keep all Gods Laws perfectly. 2. To Supererogate by doing more than is our duty.

27. That our Works properly Merit Salvation of God, by way of Commutative Justice, or by the condignity of the Works, as proportioned to the reward.

28. That Priests should generally be forbidden Marriage.

29. That there is a Fire call'd Purgatory, where Souls are tormented, and where Sin is pardoned, in another World.

30. That in Baptism there is an Implicit Vow of Obedience to the Pope of Rome.

31. That God is ordinarily to be Worshipped by the Oblation of a true Prayer, propitiatory Sacrifice, for the Living and the Dead, where the Priest only shall.

shall Eat and Drink the Body and Blood of Christ
while the Congregation look on and partake not.

32. That the Canon of Scripture is the same that is
declared by the Council of *Trent*.

33. Let them prove by any Just and concluding
Reason whatsoever, that any Christian Church in the
World acknowledged, or the Church of *Rome*, her
self assumed, and publickly pleaded for such a Papal
Supremacy as now they pretend to, for a Thousand
years after our Blessed Saviour; and for my own
part I will confess and retract my Error.

34. Let them prove by any such concluding Rea-
son, That any Church in the World (*Eastern* or
Western, Greek or *Latin*) did acknowledge (what
now the Pope and his party so earnestly and vain-
ly defend for) the Popes Infallibility, and his Su-
premacy over all General Councils, for 1500 years
after our Blessed Saviour; and for my part I will
retract what here I have affirmed, and be (what I
hope I never shall be) their Profelyte. And lastly,
I sincerely profess, as I said before, that if I could
find that Popery is the way of God, I would quick-
ly own it, whatever it cost me, (by Gods assistance)
but having searched into their Writings and Courses
for many years, I am more and more confident,
that

that for us to turn to Popery, is to turn from
 the Will of God, from Truth to Error, from
 the way of the Churches Unity to a Sect, from
 safety to exceeding danger, and from the way
 of Duty to the way of Sin.

FINIS.

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